

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

A SPECIAL TRIBUTE TO ONE OF OUR TEACHERS

PROFESSOR FAZAL ELAHI



DOW 85 DIGITAL MAGAZINE APRIL 2013



EDITORS

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An electronic magazine for the class fellows by the class fellows.



فرمانِ مصطفیٰ صلی اللہ تعالیٰ علیہ وآلہ وسلم:

جو شخص نماز کی حفاظت کرے، اس کے لیے نماز قیامت کے دن نور، دلیل اور نجات ہوگی اور جو اس کی حفاظت نہ کرے اس کے لیے بروز قیامت نہ نور ہوگا اور نہ دلیل اور نہ ہی نجات۔ اور وہ شخص قیامت کے دن فرعون، قارون، ہامان اور ابی بن خلف کے ساتھ ہوگا۔ (مجمع الزوائد، ج ۴، ص ۲۱، الحدیث: ۱۲۱۱)

اللہ کی راہ میں کیا خرچ کریں؟

فرمانِ الہی:

توجہ: یہ لوگ آپ سے سوال کرتے ہیں کہ اللہ کی راہ میں کیا خرچ کریں، آپ فرما دیجیے کہ جو (تمہارے اخراجات سے) زیادہ ہو۔ اسی طرح اللہ اپنی آیات کو تمہارے لئے کھول کھول کر بیان کرتا ہے تاکہ تم غورو فکر کر سکو۔ (البقرہ: 219)

رسول اکرم ﷺ نے فرمایا:

بہترین صدقہ یہ ہے کہ انسان اپنی ضرورتوں سے بچا ہوا مال خرچ کر دے، دوسرے والا ہاتھ لینے والے ہاتھ سے بہتر ہے۔ خرچ کی ابتدا ان سے کرو جن کے خرچ کے کم کلیل ہو۔ (مسلم)



INVITED EDITORIAL

DR. IZHAR KHAN, FRCP DOW 1985

Death of a Social Worker
Parveen Rahman



On March 13 2013 Parveen Rehman, director of the Orangi Pilot Project was gunned down in a targeted assassination right outside Orangi. That same day seven other people lost their lives amid rising sectarian, ethnic and religious violence.

In Karachi as in other cities, there seems to be no end in sight to the daily ritual of murder which has become so predictable that one has almost become inured to it and even the grizzliest stories like those of tortured bodies found in gunnysacks hardly get much coverage in mainstream media.

While every target killing is an immense tragedy, that of Parveen Rehman's is particularly painful. Parveen was born in Dacca in 1957 and was educated in Karachi where she graduated as an architect. Soon after graduation she joined a private firm and started work on designing a hotel. She did not enjoy this work and in a Damascene moment of epiphany left her job before she was even paid. She fled to Orangi, regarded by some as the largest urban slum in Asia, and home to more than a million mostly

impoverished people of many ethnic origins. Orangi could not be further removed from the high scale hotels in terms of contrast but is only an hour's drive from the centre of the city. There she joined the OPP under the supervision of Akhtar Hameed Khan. The Orangi Pilot Project was Khan's brainchild who was a civil servant and social scientist who devoted his life to the welfare of the inhabitants of Orangi. When Khan died in 1999 Parveen Rehman took over as director of the OPP and continued his mission. She documented land which was seized by the illegal but powerful land mafia and had received many threats. Undaunted, Parveen continued working for the benefits of the people of Orangi, helping develop sewerage, water supply and the building of pucca homes. She exposed the theft of water from the Indus, which was being stolen by the illegal water tank mafia in a published paper and continued documenting the illegal aggrandizement of land and exploitation of the poverty stricken inhabitants who were at the mercy of the land mafia.

On his blog "Diary of a Concerned Pakistani " Ali Natiq wrote

"Most people knew her as the Director of the Orangi Pilot Project but she was more than a mere NGO Director. She and her organization have left footprints across a wide area of Karachi and have influenced several thousand lives. It will not be unfair to say that she influenced the lives of half a million people or half the population of Orangi in one way or the other. Karachi's slums and katchi abadis have lost a mother figure."

Parveen Rehman, tireless NGO, architect, town planner, campaigner, social worker and Pakistani hero. Thank you for what you have done for the impoverished and the exploited poor of Orangi. Your work has not been in vain for the masses you helped will carry on your struggle until the day when Pakistan will be truly emancipated and free from oppression and tyranny.

Faiz Ahmad Faiz's tribute to Ethel and Julius Rosenberg is an apt epitaph for the senseless killing of this Pakistani hero.

When the evening of suffering settled in
your alleys
We came, as far as our steps could
bring
Words of poetry on our lips,
A lamp of anguish in our hearts
Our suffering was a testimony to your
beauty
See, we were faithful to our pledge
We, who were slain in unlit pathways.

جب کھلی تیری راہوں میں شامِ ستم
ہم چلے آئے، لائے جہاں تک قدم
لب پہ حرفِ غزل، دل میں قندیلِ غم
اپنا غم تھا گواہی ترے حسن کی
دیکھ قائم رہے اس گواہی پہ ہم
ہم جو تاریک راہوں میں مارے گئے

REMEMERING A TEACHER **PROFESSOR FAZAL ELAHI**

A SPECIAL TRIBUTE
By
DR. TAJ ELAHI DOW 1985

The only reason the young Fazal Elahi left his birthplace, Rai Bareli, in U.P., India, for Lucknow was the desire to learn. He was a teenager, and had reached the highest level of education his town could offer. Having excelled in his secondary school education, and with awards and medals in hand, he ventured where no one in his family had gone before: abroad, in pursuit of a professional degree. Years later, I saw the same eagerness when I found him studying my microbiology text as I prepared, grudgingly, to take a test in basic sciences, a subject he had left behind more than 40 years prior. He read with interest, and wanted to learn and discuss as much as he could, though he had retired from a very successful career in clinical surgery earlier that year.

Dr. Fazal Elahi was born in 1925, the oldest of five children. He graduated with high honors from St. George's Medical College in Lucknow, getting first position four out of five years, and with a gold medal in his favorite subject, Anatomy. He moved to Karachi soon after Partition, and started as a demonstrator in Anatomy at Dow Medical College. He was then awarded a British Council scholarship to study Tropical Medicine and Hygiene. Leaving behind his wife and three-month-old daughter, he left for England, where he earned a diploma and stayed on for over three years before returning with an FRCS. He had the opportunity to train with well-known surgeons and anatomists, and got glowing reports and recommendations from his superiors. Though he was offered a senior position in England after completing his training, Dr. Elahi elected to return home to Pakistan, to pursue his surgical career, as well as his passion for teaching.

Over the next two decades, he worked hard to establish himself as a prominent surgeon in Karachi, and was appointed Fellow of both the International and American Colleges of Surgeons. He worked his way up to Registrar, Assistant Professor and, finally, full Professor. While he was offered the position of principal several times, he chose to decline, concentrating instead on educating his own students and house-officers, and examining and training post-graduate students from the Royal College.

After retirement, an honorary Fellow of the Royal College of Physicians was conferred on him. He was determined to give his students the best education possible, and felt maintaining connections with overseas institutions would allow them a broader perspective. He held himself and his department to high standards, and led by example. Dr. Elahi was a man of many interests, chess and Urdu poetry being amongst his favorites. He loved to read and discuss Ghalib, and held an annual Mushaira at his home, which was attended by the prominent poets of the time. He had an interest in national and world affairs, and was well-informed about politics, but stayed away from political involvement. A man of deep faith and religious knowledge, he lived his life by his values, but did not impose them on others.

After his retirement from Dow, Dr. Elahi gave his time and energies to the College of Physicians and Surgeons, largely to the training of young doctors to become good teachers and fair examiners. He designed and conducted workshops with this idea in mind, which were attended by many physicians who welcomed the opportunity to learn these skills as they started their teaching careers. He worked to update the methodology of examining M.B.,B.S. candidates even after retirement, and wanted Dow graduates to have the skills to procure postgraduate training positions overseas. He also contributed to the structure of the FCPS examination and the required training for the exam.

His quiet nature and pleasing personality, his humility and accessibility, and his excellent teaching ability made him very popular among his students. We will all recall the packed auditoriums as we listened and learned from his clear, simple explanations of complicated anatomical and surgical concepts. He remained a guide and mentor to many students over the years. After he passed away, our family received numerous letters and phone calls from Dow graduates from all over the world, to offer their condolences, and tell us how much he had helped and guided them in their professional lives.

In the early part of 1994, my in-laws moved to the U.S. as my father-in-law's health was deteriorating and all his immediate family now lived in the Chicago area. Once the decision was made, Abba, as I came to know him, accepted his new situation with grace and dignity, patiently adapting to the demands and limitations of a life on dialysis. It is during this period that I got to know him best. He remained always cheerful and positive, and maintained an interest in his family and friends, as well as the goings-on in

the world. He continued to work with the University of Illinois to educate himself about the new developments and techniques of educating doctors.

Over the years he lived near us, we had many talks about everything from family and raising children, to religion, politics, books, travel, and even finance. It amazed me to learn how well-informed he was about so many varied topics, how open he was to new ideas and how much he liked to hear another point of view – even if it was in conflict with his own.

He enjoyed seeing his grandchildren succeed, and spent hours talking to them about their interests. I loved seeing how logically and methodically he approached every issue, and how intelligently he solved his own problems as well as those of others who came to him for advice. His suggestions were always honest and sincere, and he was careful not to insist on his opinion. Dr. Elahi had a wry sense of humor, and a wonderful way with words in both the languages he had mastered. He was the perfect patient, following his doctors' instructions exactly, and working to maintain his health, even though it was at times difficult.

Abba never complained about the challenges he faced in life, and maintained a positive attitude until the end. He was kind and generous and humble in his everyday life, not demanding much even from his own family. His continued love of reading was profound, and I am happy his passion for it is shared by all three of my children.

Of all the people I encountered during my seven years at Dow, I can say without a doubt that the man who impressed and inspired me the most was this small-statured, soft-spoken, dignified and charismatic surgeon. I consider myself incredibly privileged to have known him closely in the years that followed, and to have become a part of his family.

REMEMBERING PROFESSOR FAZAL ELAHI

THE TEACHER AND THE MAN



With his grand-daughter



In a happy mood!



The teacher and his students



Celebrating a precious moment



At CHK



Getting FRCS (front right)

PROFESSOR FAZAL ELAHI



FROM THE EDITORS

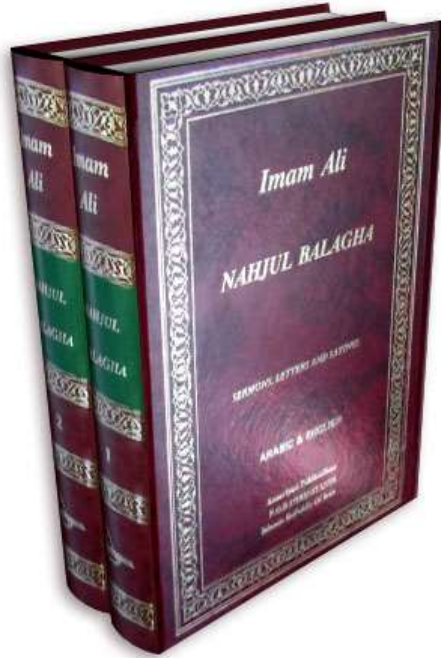
We are grateful to our friend Dr. Taj Ahmed Elahi, Dow 85, for writing this personal article showing us the human side of her father-in-law and our respected teacher Professor Fazal Elahi.

She and her husband, Dr. Riaz Elahi were kind enough to spend a lot of time sifting through their treasury of cherished family photos and sharing some of them with us.

This is a humble tribute to a great teacher and a great man from his students. My personal recollection of Professor Fazal Elahi is that of a short-statured, extremely smart and knowledgeable teacher whose passion for teaching was only embellished through his unmistakable humbleness.

MY FAVORITE BOOK

Hazrat Ali and Nehjul Balagha (Peak of Eloquence)



BY SYED RAZI MUHAMMAD FRCS, DOW 1985

I felt honored when my friend and editor of D-85 eMagazine, Dr. Saleem Abubakar Khanani asked me to write an article on Hazrat Ali and his literary collection of sermons, letters and saying, Nehjul Balagha (Peak of Eloquence).

Hazrat Ali (AS) remains one of the wisest persons that we know about. History can be controversial and people can praise or condemn others due to their bias and prejudice, but speeches and writings determine a person's true and deserving place in history. Hazrat Ali himself said *فتعرفو فتكلمو* (Speak and write so that you could be recognized and understood). His sayings, letters and sermons have stood the test of time and have been adapted and accepted as the main concepts behind contemporary principles. For example, he advocated "deep thinking instead of just looking at obvious only", "grooming children according to their personality instead of forcing ideas in their minds", "allowing and respecting difference of opinion", "wisdom depending upon accepting matters after seeing personally rather than mere hearing", "preferring holistic approach over part version" and "having conviction on one's ideas". His sermons and sayings can be favorably compared with the teachings of great Greek philosophers as well as philosophers of Renaissance and Enlightenment periods. His foresight and vision was superior to others as he was personally taught, trained and groomed by the greatest being ever after the Creator. In Hazrat Ali's own words, since his birth, he used to move around the holy prophet (SAWW) "like a young camel moves around its mother". The holy prophet (SAWW) taught him "like a bird feeds its offspring".

Hazrat Ali (a.s) was the cousin and son in law of Prophet Muhammad (saww), husband of Fatima Zahra (a.s), and the father of Imam Hassan and Imam Husain (a.s). He was born in Kaaba and martyred in mosque

کسی را میسر نشد این سعادت

به کعبه ولادت به مسجد شهادت

He slept in the bed of the Rasool (saww) on the night the enemies were planning to kill our Prophet (PBUH) [the night of migration], and was present at all the battles, except the battle of Tabuk.

Hazrat Ali is liked and loved by all Muslims. He always tried to prevent any division or rift among the Muslims. He never encouraged any person or group who, under any pretext, tried to break the unity of Muslims. His whole philosophy was based on the worship of one God and the superiority of holy prophet (SAWW) over all other creatures. Our understanding of Hazrat Ali and reading of his book of Sermons, Letters and sayings (Nehjul Balagha) helps us in understanding the holy prophet (SAWW), the Almighty Allah and Islam.

Due to his being a true student, cousin and son in law of holy prophet saww, Hazrat Ali was always called for help by the first three khulfa e rashdeen and Hazrat Ali never refused. The earlier khulfa regarded him very highly and paid respect. Unfortunately, Hazrat Ali (a.s) himself became a victim of bad words in sermons of namaz in entire muslim world. A practice that started after khulfa e Rashdeen and continued unabated until Hazrat Umer Bin Abdul Azeez stopped it (Tabqaat Ibn e Saad, Tibri, Al-Istiyab, Ibn-al Aseer, Albidaya wal nihaya, Maulana Modoodi- Khilafat O Malookiyat p174).

I am personally against raising the controversial issues that cause rift and division among muslims. I am a staunch follower of Hazrat Ali whose entire life was spent trying to strengthen and unite muslim ummat. Moreover, both in number and importance, there are many more uniting issues in Islam than dividing ones. Hence all muslims should call themselves muslims, avoiding sectarian names, and concentrate on uniting factors. Some issues, I have found, Maulana modoodi has discussed wisely in his book "Khilafat O Malookiyat" and this book helps to understand the various events in muslim history.

Ibn Maghazili Shafi'i in his Manaqib and Hamidi in his Jam'-e-Bainu's-Sahihain write that the caliphs took counsel with Ali in all matters and that he was the central figure who decided difficult religious and worldly questions. The caliphs carefully listened to his remarks and instructions and acted upon them.

Ibn Hajar Makki, writes in his Sawa'iq-e-Muhriqa, ch. II, Maqsd V, p. 110, under verse 14, that Imam Ahmad Bin Hanbal has reported and also Mir Syed Ali Hamadani in Mawaddatu'l-Qurba and Ibn Abi'l-Hadid in Sharh-e-Nahjul-Balagha have recorded that a man asked Amir Mu'awiya a question. Amir Mu'awiya said: "Ask Ali about it since he is the most learned man." The Arab said: "I prefer your answer to Ali's answer."

Amir Mu'awiya said: "You have uttered a very bad thing: you have rejected the man whom the Holy Prophet himself trained and to whom he said: 'you have the same relation to me as Aaron

had to Moses, except that there shall be no prophet after me. Moreover, whenever Hazrat Umar was entangled in some difficult matter, he asked Hazrat Ali about it and sought his opinion."

Nuru'd-din Maliki in his Fusulu'l-Muhimma reports that once a man was brought to Hazrat Umar. He was asked before the assembly of people: "How did you begin your morning?" He said: "I got up in the morning in this condition: I loved temptation and was averse to the right truth. I testified to the truth of the Jews and the Christians, believed in what I had not seen and in what had not yet been created."

Hazrat Umar ordered that Hazrat Ali be brought to him. When the matter was put before Amiru'l-Mu'minin, he said, "What the man has said is right. He says he loves temptation. He means by this wealth and children. Allah says in the Holy Qur'an: 'And you know that your wealth and your children are a temptation.' (8:28) By aversion to the right he means death. The Qur'an says, 'And the stupor of death will come in truth.' (50:19)

By testifying to the truth of the Jews and Christians, he means what Allah says: 'The Jews said that the Christians were not on the right path and the Christians said that the Jews were not on the right path.' (2:113) That is, both the sects belie each other. So the Arab says that he agrees with them both, or that he rejects both of them.

He says that he believes in what he has not seen, meaning that he believes in Allah Almighty. When he says that he believes in what has not yet been created, that is, not present, he refers to the Day of Judgement, which has not yet come into existence."

Then Hazrat Umar said: "I seek Allah's shelter from the difficult situation in which Ali is not there to help me."

Nuru'd-din Bin Sabbagh Maliki in Fusulu'l-Muhimma; Muhammad Bin Talha Shafi'i in Matalibu's-Su'ul; Imam Ahmad Bin Hanbal in Musnad; Khatib Khawarizmi in Manaqib; Sulayman Balkhi Hanafi in Yanabiu'l-Mawadda, and many others have written that on seventy occasions Hazrat Umar said "If Ali had not been there Umar would have been ruined."

لولا علي لهلك عمر

Hence **GEORGE JORDACH**, Christian writer, in his book "The Voice of Human Justice" challenges the entire mankind:

"Do you know such a king who did not care about his kingdom to establish truth, or a rich person who chose only a bread of barley for his survival, and life to him was meant to be spent for the benefit of the mankind. Have you seen any brave person in history who may have to face a group of selfish and greedy persons and among them his own relatives and after the battle is over it was discovered that the victor was the loser and he even after losing the battle returns victorious. Because his enemies were inhuman and had used their swords like tyrants with mean devices like fraud, treachery, bribe, lies and cheating and he with his great human qualities of rights, justice and equality and with a clear heart and far sighted intelligence overlooked not only the advantages he would get but even his own self and this sacrifice turned the victories of his enemies into defeat and his own defeat proved to be a victory, a victory for the high qualities of a human being.

Have you come across such a brave fighter in the history, who loves his own enemies and wishes to see in them good human qualities and who treats them with kindness. He instructed his own people not to start the war till they are attacked first, and when the enemies lose the battle by the will of Allah and are on the run he orders them not to kill the fleeing soldiers nor even chase them or attack the injured soldiers or harass the women.

Such a brave fighter who never had a parallel, never used his bravery against his enemies. Enemies who were all united against him and spoke with one voice and had come with one mission - to kill him -yet he confined himself to verbal condemnation only, though he could have easily slain them. He goes before them bareheaded and unarmed. While they are fully armed and their bodies fully covered with armour. He meets them and reminds them of their old friendship. He also moans for their adopting the wrong path. But when they refuse to hear him and he realises that mere good words are not going to have any effect on them and that their only purpose of coming there was to kill him, he just alerts his soldiers and does not order them to fight. But when the enemies begin to attack him and his soldiers, he finished them all in no time, and when he sees them lying dead before him he weeps on their corpses though they deserved no sympathy as they were all greedy and selfish people and had made his life miserable.

In the history of the entire world we cannot get a man of such strong convictions who may not have slowed his activities or had become nervous fearing revolt. What else can shake the faith of a person who sees that his enemies are very strong and united and are accusing him with charges of infidelity and seduction and are threatening him with death and destruction of his faith, still he doesn't slow his activities nor any hindrance deviates him from his path, nor he stops preaching his mission. He continues to do so with the same zeal and at all costs, with no benefit for himself either in terms of wealth or high position. The only happiness he tried to achieve was to see the success of his mission.

Have you ever found in the history of the universe a person whose heart was redundant with elegance, generosity, affection and compassion, and was surrounded on all sides by greedy, selfish, disobedient, malicious, merciless power seekers, who though divided among themselves and cutting each other's throat only to destroy him and he with his statements full of love and kindness invites them towards peace, safety and security. If you examine the happenings of the world through your heart and mind, you will be attracted by such a splendid personality and his high ideals that everything in this world will look humble, you will lose the charm of this world and life in it. Even your children, your relatives, your wealth and power will have no value in your eyes, before this personality. This personality is so tall that you cannot accommodate him with ordinary people, and his intellectual sight so deep that you cannot compare it with the thinking and wisdom of other people.

Can you find such an enlightened person who himself suffered sorrows and pains to see that others may draw comfort and benefits from him? Who paved the way of happiness and content for his friends and foes alike?

Such a sagacious learned person who had the knowledge with all its pros and cons of everything and was aware of all sciences and even those which had hardly found any footing in the minds of the people. His natural instinct was such that the sciences which were later discovered in the east already had its roots and base in him".

Elaborating further George writes, "If he has opened his tongue for the purpose of condemning something then even a storm or a hurricane cannot bear it. If it is chiding, then it is a volcano with the thundering and the rains of lightning and fire on the head of the sinners. If it is logic and reasoning then the senses and wisdom have been overpowered and the doors of all other examples have been shut except his own reasoning and quotations. If he wants to attract your heart towards any other thing on which you want to concentrate then he quietly diverts your

feelings and wisdom and takes you to the reality of the subject. He then gets you strength so that you may probe into it. When he advises you he talks like a father to you and gives you immeasurable love. His eloquence is greater than all eloquences. All the qualities of Arabic language which existed then or were born later have been used to describe its content and finally it was accepted and declared by the world that his literary work is below the word of God and above the work of all human beings”.

WHAT SOME PROMINENT PEOPLE HAVE WRITTEN/SAID ABOUT HAZRAT ALI:

THE HOLY PROPHET (SAWW)

YA ALI, If I could be convinced that Muslims would not deify you as Christians have Jesus (pbuh), I would have said things about you that would have made them sanctify the dust off your feet.

Suffice it to say that you are from me and I am from you. You will inherit me and I will inherit you. You are to me as AARON was to MOSES (except that there will be no prophet after me), you will be nearest to me on the Day of Judgment. Antagonism for you is hostility to me, war upon you is also war upon me. Your friendship is my friendship. Your flesh is my flesh, your blood is my blood. Whosoever obeys you does in fact obey me. Truth is on your tongue, your heart and in your mind.

HAZRAT UMAR

I seek Allah's shelter from the difficult situation in which Ali is not there to help me. (Nuru'd-din Maliki in his Fusulu'l-Muhimma)

Hazrat IMAM HASSAN (on his father's assassination)

Never before has a man been born and never will one ever be, as the man who has passed from our midst today.

IMAM AHMAD bin HAMBAL

I cannot see anyone with the qualities that I find in ALI.

IMAM SHAFAI

O Ahlul Bayt, Your love is a duty imposed on us in the Holy Book. If a worshipper omits Salawat in his prayer, it will be null and void. Isn't this sufficient evidence of your honour in the eyes of God?

EDWARD GIBBON (British historian in his book, The Decline and Fall of the Roman Empire)

The birth, the alliance, the character of ALI, which exalted him above the rest of his countrymen, might justify his claim to the vacant throne of ARABIA. The zeal and virtue of Ali were never outstripped by any recent proselyte. He united the qualifications of a poet, a soldier, and a saint;

his wisdom still breathes in a collection of moral and religious sayings; and every antagonist, in the combats of the tongue or of the sword, was subdued by his eloquence and valour. The son of ABU TALIB was in his own right the chief of the family of HASHIM. From the first hour of his mission to the last rites of his funeral, the apostle was never forsaken by a generous friend, whom he delighted to name his brother, his vicegerent and the faithful AARON of a second MOSES.

THOMAS CARLYLE (British historian and essayist, in his book "Of heroes, hero worship and the heroic in history")

As for this young ALI, one cannot but like him. A noble-minded creature as he shows himself now and always afterwards; full of affection, of fiery daring, something chivalrous in him; brave as a lion; yet with a grace, a truth and affection worthy of CHRISTIAN knighthood.

KHALIL GIBRAN, Lebanese- American author, a Christian

He (ALI) was like a prophet sent for a nation other than his own, in an era to which he did not belong.

GEORGE JORDACH, Christian writer, in his book "The Voice of Human Justice"
All the wealth and treasures of this world are worth less than the strap of his (ALI's) shoes.

GABRIEL ENKIRI (French writer)

In the extremely superfine, grand and noble character of ALI, there are two traits which, it is difficult to believe can be united in any one man. Besides ALI, history cannot show any other person who has displayed these two qualities at one and the same time, and each in such a way, that none could surpass him and few could reach him. He was the greatest marshal of his time (even of all times) and he was the wisest man who could explain and expound upon religion, philosophy, science, sociology and ethics, in a style that cannot be improved upon. What is more he was such a speaker that his speeches enchant you even thirteen centuries after his death.

SIR WILLIAM MUIR (The Life of Mahomet, London, 1877, p. 250)

Endowed with a clear intellect, warm in affection, and confiding in friendship, he was from the boyhood devoted heart and soul to the Prophet. Simple, quiet, and unambitious, when in after days he obtained the rule of half of the Moslem world, it was rather thrust upon him than sought.

DR. HENRY STUBBE (An Account of the Rise and Progress of Mahometanism, 1705, p. 83)

He had a contempt of the world, its glory and pomp, he feared God much, gave many alms, was just in all his actions, humble and affable; of an exceeding quick wit and of an ingenuity that was

not common, he was exceedingly learned, not in those sciences that terminate in speculations but those which extend to practice.

ROBERT DUREY OSBORN (Islam Under the Arabs, 1876, p. 120)

With him perished the truest hearted and best Moslem of whom Mohammadan history had preserved the remembrance.

PHILIP KHURI HITTI (History of the Arabs, p. 183)

Valiant in battle, wise in counsel, eloquent in speech, true to his friends, magnanimous to his foes, he became both the paragon of Muslim nobility and chivalry (futuawah) and the Solomon of Arabic tradition, around whose name poems, proverbs, sermonettes and anecdotes innumerable have clustered.

GERALD de GAURY (Rulers of Mecca p. 49)

Ali was to be forever the paragon of Muslim nobility and chivalry.

CHARLES MILLS (An history of Mohammedanism p. 89)

As the chief of the family of Hashem and as the cousin and son-in-law of him whom the Arabians respected ..., it is apparently wonderful that Ali was not raised to the Caliphate immediately on the death of Mohammad. To the advantages of his birth and marriage was added the friendship of the Prophet. The son of Abu Talib was one of the first converts to Islamism and Mohammad's favourite appellation of his was the Aaron of a second Moses. His talents as an orator, and his intrepidity as a warrior, were grateful to a nation in whose judgement courage was virtue and eloquence was wisdom.

SYED AMEER ALI (Indian jurist)

It might have been thought that all would submit to his glory, so fine and so grand, but it was not to be. Chivalrous and humane, forbearing to the verge of weakness, as a ruler, he came before his time.

KUNWAR MOHINDER SINGH BEDI (Indian poet, a SIKH)

On ALI, he says

You belong to every faith, every age and all peoples
We will never let anyone sully your honor
As long as we live, we shall not let
Anyone group claiming you solely their own

D.F.KARAKA (Indian journalist, editor of CURRENT in the nineteen sixties, a PARSI)

Quoting a holy man, To understand ALI is trying to fill the ocean into a jar, My jar is filling. Ya Ali (a.s), there are no words to explain my love to you.

Simon Ockley [1678-1720 Professor of Arabic at the University of Cambridge in "History of the Saracens", London, 1894, p. 331].

"One thing particularly deserving to be noticed is that his mother had delivered him at Mecca, in the very temple itself; which never happened to any one else."

Washington Irving (1783-1859) Well-known as the "first American man of letters" in "Lives of the Successors of Mahomet, London", 1850, p. 165).

"He was of the noblest branch of the noble race of Koreish. He possessed the three qualities most prized by Arabs: courage, eloquence, and munificence. His intrepid spirit had gained him from the prophet the appellation of The Lion of God, specimens of his eloquence remain in some verses and sayings preserved among the Arabs; and his munificence was manifested in sharing among others, every Friday, what remained in the treasury. Of his magnanimity, we have given repeated instances; his noble scorn of everything false and mean, and the absence in his conduct of everything like selfish intrigue."
[Same book. pp. 187-8]

"He was one of the last and worthiest of the primitive Moslems, who imbibed his religious enthusiasm from companionship with the Prophet himself, and followed to the last the simplicity of his example. He is honourably spoken of as the first Caliph who accorded some protection to Belles-Lettres. He indulged in the poetic vein himself, and many of his maxims and proverbs are preserved, and have been translated in various languages. His signet bore this inscription: 'The kingdom belongs to God'. One of his sayings shows the little value he set upon the transitory glories of this world, 'Life is but the shadow of a cloud - the dream of a sleeper'."

Robert Durey Osborn (1835-1889 Major of the Bengal Staff Corps. "Islam Under the Arabs", 1876, p. 120)

"With him perished the truest hearted and best Moslem of whom Mohammadan history had preserved the remembrance."

Ameer Khusro says that Hazrat Ali is my imam and I am his slave. If I had 1000 lives, I would sacrifice all on him.

علی امام من است و منم غلام
علی هزار جان گرامی فدای نام علی

Syed Usman Merwandi aka Laal Shahbaaz Qalander write that he drank the glass of Haider's love and got lost in it, entered into qalandari and became a slave of Hazrat Murtaza Ali, who was the leader of all people with real affection and those who had real knowledge and understanding (of Allah). Hazrat Ali was the true guide to all those who fell in love of God and Shahbaz Qalander was a dog of the place where the lion of the God (Hazrat Ali) lived.

حیدریم قلندرم مستم
بنده مرتضیٰ علی ہستم
جام مہر علی ز در دستم
بعد از جام خوردم مستم
کمر اندر قلندری ہستم
از دل پاک حیدری ہستم
حیدریم قلندرم مستم
بنده مرتضیٰ علی ہستم

سرگروه تمام رندانم
رببر سالکم عارفانم
بادی عاشقانم مستانم
کہ سگ کوئے شیر یزدانم

Allama Iqbal writes about Hazrat Ali that Holy prophet (SAWW) named him father of earth and the Almighty named him the "Hands of Allah" in Quran, the mother of all books. All the wisdom and the secrets were contained within his name.

مرسل حق کرد نامش بو تراب
حق "یدالله" خواند در ام الکتاب
ہر کہ دانای رموز زندگیست
سر اسمای علی داند کہ چیست
خاک تاریکی کہ نام او تن است
عقل از بیداد او در شیون است

Allama Iqbal writes about Hazrat Fatima that one of the sign of her greatness is that she is wife of the person who wears the king's cap of the Ayat of Hal-ata (Al-Insan [76:1]), i.e. Hazrat Ali Murtaza who eased all the difficulties and was the lion of God. Despite being king, his entire assets were limited to a sword and an armor.

بانوی آن تاجدار ہل اتي
مرتضیٰ مشکل گشا شیر خدا
پادشاہ کلبہ ئی ایوان او
یک حسام و یک زرہ سامان او

Mirza Ghalib said that the true friendship bears the fragrance of the friend. Hence when I behave like a slave of Bu-Turab (Hazrat Ali), I actually worship the Almighty Allah Who keeps Hazrat Ali a friend.

غالب ندیم دوست سے آتی ہے بوئے دوست
مشغول حق ہوں بندگئی بو تراب میں

NEHJUL BALAGHA, THE PEAK OF ELOQUENCE

Nahj al Balagha is a collection of 241 sermons, 79 letters, and 489 utterances.

The Nahj al-Balagha (Peak of Eloquence) was collected by Sharif Razi, a muslim scholar in the tenth century, over 300 years after Hazrat Ali a.s. Known for its eloquent content, it is considered a masterpiece of literature in Islam. Many muslims and non-muslims consider it third only to the Qur'an and Prophetic narrations.

Nahj al-Balaghah comprises various issues that cover major problems of metaphysics, theology, fiqh, tafsir, hadith, prophetology, imamate, ethics, social philosophy, history, politics, administration, civics, science, rhetoric, poetry, and literature. The book not only reflects the spirit of true Islam and the teachings of the Qur'an and the Prophet Muhammad (SAWW), but also serves as a guide to traverse the future in the light of these teachings.

We believe that Qur'an is the only book whose every word and letter are authentic. The validity of all other Islamic books depends on two main factors. First, the chain of narrators and transmitters of each sermon or letter should be highly recognized as valid and authentic. Second, the content of each sermon or letter should not contradict with any Quranic doctrine.

With regards to first, many scholars have traced the origin of each sermon, letter and saying. One of the most painstaking research in this context was done by an Indian Sunni scholar Imtiyaz Ali Arshi who in his book Istinad-e Nahj al-balaghah, succeeded in tracing back the early sources of 106 sermons, 37 letters and 79 stray sayings. There are numerous other scholars who have done the same.

With regards to the contents of Hazrat Ali's messages not contradicting with Quran, many muslims and non-muslims who have done deep research, have confirmed that Nehjul Balagha indeed has explained many concepts which have been pointed out by Allah.

Knowledge is held by Ali to be the light of reason, a treasure, the root of all good, and that which emancipates man; it is a power (saying: 146), and one's supremacy is in proportion to the extent of one's knowledge and wisdom (Sayings: 175).

No distinction is made between Islamic and non-Islamic sources and Muslim and non-Muslim teachers. Ali says:

"Acquire knowledge and truth from whomever you can, because even an apostate can have them, but unless they are passed over to a faithful Muslim and become part of wisdom and truth that he possesses, they have a confused existence in the minds of apostates." (Sayings: 79).

"A wise saying is a lost and long-sought article of the believer. Therefore, acquire it even if it is to be found with hypocrites". (Sayings: 80).

To Hazrat Ali, Islam is a moderate religion which forbids extremism, "With regard to me, two categories of people will be ruined, namely he who loves me too much and the love takes him away from rightfulness, and he who hates me too much and the hatred takes him away from rightfulness. The best man with regard to me is he who is on the middle course.

He had no desire for worldly powers:

"By Allah, I had no desire for the caliphate, nor any interest in government, but you yourselves invited me to it and prepared me for it."

As I have mentioned, any person of substance, muslim or non-muslim, when he reads Nehjul Balagha in detail, cannot remain unimpressed. One of the persons who read this book and life of Hazrat Ali a.s was famous Christian writer George Jordach.

Following is how **George Jordach** commented on Nehjul Balagha:

Have you heard about any king among the kings of the world, who had all the wealth and resources at his disposal which no other ruler could get and then too he chooses for himself a life of sufferings and sorrows though he belongs to the noblest of all the clans and his genealogy was accepted as the most pious among the world and he says, *"No honour is nobler than humility and kindness."* Advising his friends he said, *"If you are my friend then wear the dress of a destitute."* About himself he prayed, *"O Lord forgive me for my mistakes the people are not aware of."* While he punished his admirers for calling him god, his opponents created enmity with him, wronged him, spoke ill of him and came to fight with him still people heard him saying, *"Oblige your brothers by warning them, correct them by showing favours and giving them favours."* He said, *"You should tie the knot of love and affection with your brother, remembering that your brother is not strong enough to break the knot nor is he capable of harming you."* When the people advised him to treat the oppressors (who had become very strong) kindly, so that they may not weaken his government, Ali (A.S.) replied, *"Your friend is he who saves you from ills and your enemy is he who induces you to do bad deeds. Adopt truthfulness even if you are the loser, and avoid telling lies even if you are profited by it."* When somebody who was under his obligation came to fight with him he said, *"If a person does not acknowledge your obligations, you should not stop obliging him."* When he was advised to behave like others to win over his enemies he replied, *"Whosoever's heart is overpowered by sins is not a victor and whosoever succeeds through bad means is in reality a loser."* He always

overlooked the misbehaviors of his enemies, which he alone was aware of and said, *"It is in the nature of a brave man to ignore the mistakes he has seen in others."* When his enemies said, something which some of his friends did not believe, he said, *"When you hear something which is likely to benefit people then do not doubt the person."*

Do you know any religious head who gave orders to his officers in these words, *"People are your brothers either because of your religion (followers of Islam) or are equal to you as they too are the inhabitants of this earth like you. Therefore forgive them and overlook (their mistakes) as you expect the same attitude from your Lord."*

When his eleven thousand blood-thirsty enemies prevented him from drawing drinking water from the river so that he and his soldiers may die of thirst, and when he conquers the river after a bloody fight he invites them (his enemies) to draw water just as he and his people were drawing. He even allows them to carry with them as much water as they like and then says, *"A person who dies fighting for the cause of Allah will not be rewarded as much as the man who forgives his enemies, and does not take revenge."*

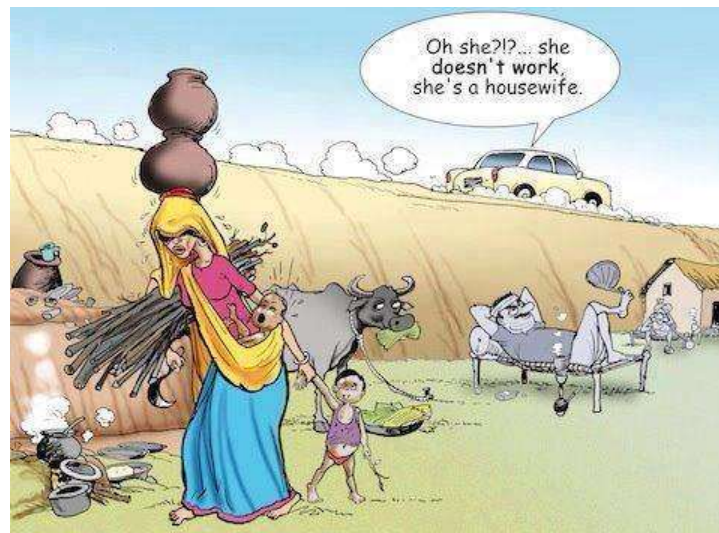
Have you ever seen such a perfect and comprehensive mind which recognized the basic fact that caused the formation of a collective society? What Ali (A.S.) had understood fourteen hundred years ago is now being debated by the scholars of east and west. Are you aware of any such intellectual who one thousand four hundred years ago fixed such norms that shattered thousands of superstitions and who said, *"If a person is hungry then surely his share has been grabbed by another person."* Then he says, *"Wherever I have seen abundant wealth I have noticed along with it somebody's rights usurped."*

A sage and a farsighted person had discovered the real secret of humanity more than a thousand years ago and said, *"Good characters, good conduct and good behaviors are found in the blood of those who have been deprived respect by their kings and rulers, whose lives were considered useless and who were always subjected to sufferings and losses. Who always fought the tyrants and said, "By Allah I will snatch the rights of the oppressed from the oppressors and drag the tyrant to the spring of righteousness by putting a bridle in his nose, even if he does not like it."*

Whatever he said to his people then, shows that he had understood them fully. He saw that a group of rich and upper class people inspite of their inability and incapacity to rule had occupied the seats of the government and were forcing their helpless and unlucky subjects to submission and humility. Addressing this upper class he said, *"Your powerfulls are sitting in high positions and those who are weak and helpless are living the life of misery and humility."* What he meant was that the poor have been forced by the oppressors and tyrants to live the life of suppression and without getting a chance of demonstrating their good qualities and good characters while the rich are hiding their defects and weaknesses under their rich garments.

May Allah grant us the wisdom and courage to contemplate, explore and comprehend the great personality of Hazrat Ali (a.s) and the great book of his sermons, letters and saying, Nehjul Balagha. Ameen.

WOMEN'S DAY





Samrina Hashmi

International Women day celebrated with the collaboration of civil society organizations on 8th March 2013 at Arts council Karachi — at Arts Council of Pakistan, Karachi.

We celebrated International Women's Day as Solidarity day with victims of Abbas Town, had a seminar and theatre performance by SPO group and then a rally to press club, where other friends who were in assembly to witness the passage of Domestic Violence Bill, joined us, it was really a memorable day.

**WE NEED TO TEACH
OUR DAUGHTERS TO
KNOW THE DIFFERENCE
BETWEEN:**

a man who flatters her and
a man who complements her,

a man who spends money on her
and a man who invests in her

a man who views her as property
and a man who views her properly

a man who lusts after her
and a man who loves her,

a man who believes he's a gift to
women, and a man who believes
she's a gift to him.

And then we need to teach our
sons to be that kind of man.



Be a woman of substance.
Be a real woman.
It is difficult to break down
a real woman because
she will learn from her mistakes
gather her strength from her struggle
and overcome the obstacles courageously.

God created woman as a
beautiful tapestry of intense
feelings and emotions. She has
within her an immense,
inconceivable and extraordinary
power to radiate and nurture
love. She has an incredible and
miraculous power to heal with
the warmth and aura of her
multi-dimensional energy.

Arati Khurana

A TRIBUTE TO WOMEN

Some say that a woman is for sleeping with
Long winter nights..
Some say that a woman is for play-like
Like a sexy dancer on a green harvest ground
To make her dance with nine-castanets...
Some say she is my spouse..
Some say she is the spiritual debt
That I carry around my neck
Some say; she's the one who leavens my bread,
Some say; she's one who gives my children birth...
She's neither this nor that, not a sexy dancer, not a spouse, not a debt, none of that!
She is my arms and my legs and my head..
My mother, my wife, my sister, my lover-confidant
She is My Lifelong Bosom Friend...

~ Nazım Hikmet

The Empowered Woman by Sonny Carroll

The Empowered Woman, she moves through the world
with a sense of confidence and grace.
Her once reckless spirit now tempered by wisdom.
Quietly, yet firmly, she speaks her truth without doubt or hesitation
and the life she leads is of her own creation.

She now understands what it means to live and let live.
How much to ask for herself and how much to give.
She has a strong, yet generous heart
and the inner beauty she emanates truly sets her apart.
Like the mythical Phoenix,
she has risen from the ashes and soared to a new plane of existence,
unfettered by the things that once that posed such resistance.

Her senses now heightened, she sees everything so clearly.
She hears the wind rustling through the trees;
beckoning her to live the dreams she holds so dearly.
She feels the softness of her hands
and muses at the strength that they possess.
Her needs and desires she has learned to express.
She has tasted the bitter and savored the sweet fruits of life,
overcome adversity and pushed past heartache and strife.

And the one thing she never understood,
she now knows to be true,
it all begins and ends with you.

SHARED BY INAYAT ALI KHAN



SHARED BY SAM KHAN

FACTS ARE STRANGER THAN FICTION



They used to use urine to tan animal skins, so families used to all pee in a pot & then once a day it was taken & sold to the tannery. If you had to do this to survive you were "Piss Poor"

But worse than that were the really poor folk who couldn't even afford to buy a pot.....they "didn't have a pot to piss in" & were the lowest of the low

The next time you are washing your hands and complain because the water temperature isn't just how you like it, think about how things used to be. Here are some facts about the 1500s:

Most people got married in June because they took their yearly bath in May, and they still smelled pretty good by June.. However, since they were starting to smell brides carried a bouquet of flowers to hide the body odor. Hence the custom today of carrying a bouquet when getting married.

Baths consisted of a big tub filled with hot water. The man of the house had the privilege of the nice clean water, then all the other sons and men, then the women and finally the children. Last of all, the babies. By then the water was so dirty you could actually lose someone in it.. Hence the saying, "Don't throw the baby out with the Bath water!"

Houses had thatched roofs-thick straw-piled high, with no wood underneath. It was the only place for animals to get warm, so all the cats and other small animals (mice, bugs) lived in the roof. When it rained it became slippery and sometimes the animals would slip and fall off the roof... Hence the saying "It's raining cats and dogs."

There was nothing to stop things from falling into the house. This posed a real problem in the

bedroom where bugs and other droppings could mess up your nice clean bed. Hence, a bed with big posts and a sheet hung over the top afforded some protection. That's how canopy beds came into existence.

The floor was dirt. Only the wealthy had something other than dirt. Hence the saying, "Dirt poor." The wealthy had slate floors that would get slippery in the winter when wet, so they spread thresh (straw) on floor to help keep their footing. As the winter wore on, they added more thresh until, when you opened the door, it would all start slipping outside. A piece of wood was placed in the entrance-way. Hence: a thresh hold.

In those old days, they cooked in the kitchen with a big kettle that always hung over the fire.. Every day they lit the fire and added things to the pot. They ate mostly vegetables and did not get much meat. They would eat the stew for dinner, leaving leftovers in the pot to get cold overnight and then start over the next day. Sometimes stew had food in it that had been there for quite a while. Hence the rhyme: Peas porridge hot, peas porridge cold, peas porridge in the pot nine days old. Sometimes they could obtain pork, which made them feel quite special. When visitors came over, they would hang up their bacon to show off. It was a sign of wealth that a man could, "bring home the bacon." They would cut off a little to share with guests and would all sit around and chew the fat.

Those with money had plates made of pewter. Food with high acid content caused some of the lead to leach onto the food, causing lead poisoning death. This happened most often with tomatoes, so for the next 400 years or so, tomatoes were considered poisonous.

Bread was divided according to status. Workers got the burnt bottom of the loaf, the family got the middle, and guests got the top, or the upper crust.

Lead cups were used to drink ale or whisky. The combination would Sometimes knock the imbibers out for a couple of days. Someone walking along the road would take them for dead and prepare them for burial.. They were laid out on the kitchen table for a couple of days and the family would gather around and eat and drink and wait and see if they would wake up. Hence the custom of holding a wake.

England is old and small and the local folks started running out of places to bury people. So they would dig up coffins and would take the bones to a bone-house, and reuse the grave. When reopening these coffins, 1 out of 25 coffins were found to have scratch marks on the inside and they realized they had been burying people alive... So they would tie a string on the wrist of the corpse, lead it through the coffin and up through the ground and tie it to a bell. Someone would have to sit out in the graveyard all night (the graveyard shift.) to listen for the bell; thus, someone could be, saved by the bell or was considered a dead ringer.

And that's the truth....Now, whoever said History was boring!

THE PRIDE OF D85

DR. SHAHED QURAISHI

A CONSULTANT surgeon and clinical director at Doncaster and Bassetlaw Hospitals NHS Foundation Trust has been appointed to a key national role advising on the education and development of surgeons in training.



Mr Muhamad Quraishi clinical director at Doncaster and Bassetlaw Hospitals NHS Foundation Trust has been appointed to a key national role advising on the education and development of surgeons in training.

Mr Muhamad Quraishi, known as Q by hospital colleagues, will be one of the group of specialists who advise the national Joint Committee on Surgical Training (JCST) on behalf of the four Royal Colleges of Surgery.

He will sit on the JCST's specialist advisory committee for the training of ear, nose and throat surgeons.

Mr Quraishi is a consultant ear, nose and throat (ENT) Surgeon and the Clinical Director of all Head and Neck specialties at Doncaster and Bassetlaw Hospitals.

He has long had a keen interest in the education and training of surgeons and, in January 2005, launched a pioneering series of master classes that have grown into a leading educational programme that is also webcast to participants from across the globe.

His new role as a specialist adviser to the Royal Colleges' Joint Committee on Surgical Training will see him play a key part in setting educational standards, recommending those trainees who are suitable to be awarded their certificates of completion of training (CCT), developing the curriculum for trainee ENT surgeons, and providing guidance and advice to trainees and trainers.

Mr Quraishi said he was delighted to be appointed to the role, adding: "This is a great tribute to Doncaster and Bassetlaw Hospitals and recognition of the Trust's efforts in providing high-quality training and patient care."

Mr Quraishi is also an Honorary Clinical Senior Lecturer in Surgical Oncology at the University of Sheffield.

SHARED BY SARAH CHAUDHARY

The Chinese Emperor's Poem about the Prophet Muhammad (sallallaahu alayhi wa sallam):
Hong-Wu (also known by his given name Zhū Yuánzhāng, died 24 June 1398) was the Emperor of China between 1368 - 1398 CE. He was the first Emperor of the Ming Dynasty, leading an Army that conquered the country and defeated away the Mongol-led Yuan Dynasty.

Despite being a non-Muslim, Hong-Wu ordered the construction of several mosques in Nanjing, Yunnan, Guangdong and Fujian. He rebuilt the Jinjue Mosque in Nanjing and large numbers of Hui (Muslim Chinese) people moved to the city during his rule.

... He had around 10 Muslim generals in his army, including Chang Yuchun, Lan Yu, Ding Dexing, Mu Ying, Feng Sheng and Hu Dahai. In addition, Hong-Wu's spouse, Empress Ma, descended from a Muslim family while he was originally a member of a Muslim rebel group led by Guo Zhixin.

Emperor Hong-Wu wrote a 100 word eulogy praising Islam, Allah and the Prophet Muhammad which he had placed in the mosques which he ordered to be built.

The eulogy is in the form of a poem, each verse containing 4 words (characters) and 4 syllables. In the translation below I have strayed away from trying to keep the 4 word per verse translation in favour of a more literal translation which conveys the full meaning in flowing English.

THE ONE-HUNDRED WORD EULOGY

Since the creation of the Universe,

God had decreed to appoint,

This great faith-preaching man,

From the West he was born,

He received the Holy Scripture,

A Book of thirty parts,

To guide all creation,

Master of all Rulers,

*Leader of Holy Ones,
With Support from Above,
To Protect His Nation,
With five daily prayers,
Silently hoping for peace,
His heart towards Allah,
Empowering the poor,
Saving them from calamity,
Seeing through the darkness,
Pulling souls and spirits,
Away from all wrongdoings,
A Mercy to the Worlds,
Traversing the ancient majestic path,
Vanquishing away all evil,
His Religion Pure and True,
Muhammad,
The Noble & Great one.*

Courtesy: Br.Musa Cerantonio.

MINI-REUNIONS DOW 1985

MARCH 09, 2013

NEW YORK

Salahuddi, Kalid Mazhar, Noman Saif, Saim Iqbal, Arif Hussain, Saleem Abubakar Khanani, Kehkashan Qamar, Sameera Hussain and Shehla Hussain



DMC 1985 MINI REUNION

MARCH 10, 2013

MANCHESTER UK



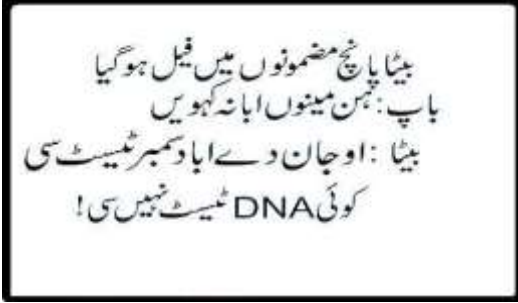


WAQAR AYUB, IRFAN SABIH, FAUZIA AFZAL SULTANA, EHTISHAM, FAYYAZ
SHAIKH, ABDUL JABBAR, ARIFULLAH KHAN, HAJI HANIF, ARIF ZAI,
SHAHED QURESHI AND ABDUL KADIR YOUSUF



SMILES

SHARED BY SYED RIZWANUL HAQUE



میاں بیوی ڈاکٹر کے پاس گئے
کلینک سے نکل کر بیوی بولی
ڈاکٹر نے کہا ہے کہ مختلف ملکوں کی سیر کرو
تا کہ طبیعت پر اچھا اثر پڑے
شوہر سر کھجاتے ہوئے، اچھا۔۔۔
بیوی: تو اب آپ فیصلہ کر لو کہاں کہاں جانا
ہے؟
شوہر: چلو دوسرے ڈاکٹر کے پاس



POEM BY SYED SHARIQ ALI D85

پھول بندھے زنجیروں سے

عورتوں کے سوا ہی حقوق کے خواب دیکھنے والی تمام آنکھوں کے سامہ

اک آسپ زدہ بستی کی
دیواروں پر اور دلوں پہ
جتنے مقدس لفظ لکھے ہیں
نفرت کی تمثیلیں ہیں
صدیوں سے درانگ رسوں کی
بے کچی تھیدیں ہیں
کتنی صدیاں بیت گئی ہیں
کھیتوں میں ہر ساتھ بھاتے
مزدوری کا بوجھ اٹھاتے
فیکٹریوں کی شفٹ لگاتے
دھر کارہ پار چلاتے
گھر کی دیواروں میں سکتے
اپنے حق کا رستہ نکالتے

اس بستی کے ہر کوپے میں
گھر گھر مزدور، سنگ رسے ہیں
پھول بندھے زنجیروں سے!

کون محافظ، کون ہے قاتل
کوئی یہ کیسے جان سکے گا؟
شوہر، بھائی، باپ اور بیٹا
سب ہی ہیں ہتھیار اٹھائے
عزت اور ناموس کی برہمچی
خیر خیر تندی کا

لہر آؤ، آزاد فضا میں
علم کا پر فرمان جلاؤ!
تیز کرو، جھنکار جنوں کی
پازتیں بگڑنا رہنا دو

سنگ زناں سے پودہ جملے
کیسے کٹیں اور بھیجیں تو کیسے؟
تیز لگا ہوں کی توخیریں
جسم نہ ہو، کوئی جرم ہو جیسے!

اب یہ زنجیریں چکلا دو!
اب یہ زنجیریں چکلا دو!

شارق علی

20.02.13

PUNJABI CORNER
BULLAHY SHAH
SHARED BY SA M KHAN

پڑھ پڑھ عالم فاضل ہویا
کدے اپڑے آپ نوں پڑھیا ای نہیں
جا جا وڑ دا مسجدراں مندرراں اند
کدے من اپنے وچ وڑیا ای نہیں
ایویں روز شیطان نال لڑوا
کدی نفس اپڑے نال لڑیا ای نہیں
بلھے شاہ اسمانی اڈیاں پھڑوا ایں
جیہڑا گھر بیٹھا اونوں پڑیا ای نہیں



بلھا ! کیہ جاناں میں کون ؟
نہ میں مومن وچ مستیاں
نہ میں وچ کفر دی ریت آں
نہ میں پاگل وچ پلٹ آں
نہ میں موسیٰ نہ فرعون
بلھا کیہ جاناں میں کون ؟
نہ میں وچ پلٹتی پاکی
نہ وچ شادی نہ غمناکی
نہ میں آلی نہ میں خاکی
نہ میں آکس نہ میں پون
بلھا کیہ جاناں میں کون ؟

POETESS OF THE MONTH

Parveen Shakir

BY MAHWAH GABA DMC 1985

Parveen Shakir was a great poetess of modern era. She was an extremely talented young poetess who was an incredibly learned person.

Parveen Shakir was only 42 years of age when she died tragically in a car accident but she acclaimed fame for her poetry that is second to none. She was born on 24 November in 1952. She did her Masters in English from Karachi University and her PhD from Harvard University. She secured second position in her CSS and was also a columnist in the Newspaper 'Jung'.

Parveen Shakir employed mainly two forms of poetry in her work, one being the prevalent Ghazals and the other being Free Verse. The most prominent themes in her poetry are love, feminism, and social stigmas, though she occasionally wrote on other topics as well. Her work was often based on romanticism, exploring the concepts of love, beauty and their contradictions. Arguably, she can be termed the first poetess to use the word 'larki' (girl) in her works. The male-dominated Urdu poetry scene seldom employs that word, and uses masculine syntax when talking about the 'lover'. She often made use of the Urdu first-person, feminine pronoun in her verses which, though extremely common in prose, was rarely used in poetry, even by female poetesses, before her.

Four out of five of Parveen Shakir's poetry books were published in her life. Her fifth book was published two years after her death. All of Parveen Shakir's books were dedicated to various people. Her first book 'Khushboo' was dedicated to a famous Pakistani writer Ahmad Nadeem Qasmi, whom she found truly encouraging and appreciating. Her second book was called 'Sad-e-Barg'. This was dedicated to her mother. Her third book 'Khud Kalami' was dedicated to her son and her fourth book 'Inkar' was dedicated to her best friend, Mrs Parveen Qadir Agha.

Her last book 'Kaif-e-Aaina' was put together entirely due to the endeavours of her friend Mrs Qadir who is also the guardian of her only son Murad. This book was compiled entirely from the poems that Parveen Shakir wrote in her diary and notebooks.

For me Parveen Shakir's poetry is truly beautiful. It is extremely simple and yet so deep and meaningful. It touches people's heart and reminds us of the untimely death of a truly inspirational and remarkably talented person. However, I believe that Parveen Shakir will live in our hearts forever through her poetry.

I have chosen some excerpts from Parveen Shakir's poetry from the internet to share with you all, I hope you will enjoy them as much as I did.



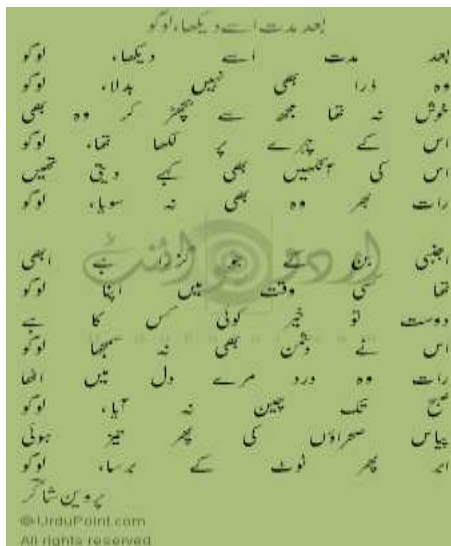
کچھ تو ہوا بھی سرد مٹی، کچھ تھا ترا خیال بھی
دل کو خوشی کے ساتھ ساتھ ہوتا رہا ملال بھی

بات وہ ادھی رات کی، رات وہ پورے چاند کی
چاند بھی عین چریت کا اُس پر ترا جمال بھی

سب سے نظر بچا کے وہ مجھ کو کچھ ایسے دیکھتا
ایک دفعہ تو رُک گئی گردش ماہ دسال بھی

دل تو چمک سکے گا کیا، پھر بھی ترش کے دیکھ لیں
شیشہ گراں شہر کے ہاتھ کا یہ کمال بھی

اُس کو نہ پاسکے تھے جب نل کا عجیب مال تھا
اب جو پلٹ کے دیکھے، بات تھی کچھ محال بھی



میری طلب تھا ایک شخص وہ جو نہیں ملا تو پھر
یا تھے دعا سے یوں گرا - پھول گیا سوال بھی

اُس کی سخن طرازیوں میرے نے بھی ڈھال تھیں
اُس کی ہنسی میں چھپ گیا اپنے سمنوں کا حال بھی

گاہ قریب شاہ رگ، گاہ بعید وہم و خواب
اُس کی رفاقتوں میں رات بھر بھی تھا وصال بھی

اُس کے ہی بازوؤں میں اور اُس کو ہی سچیتے تھے
جسم کی خواہشوں پر تھے رُخ کے اور جال بھی

شام کی ناسمجھ ہوا پوچھ رہی ہے اک دیتا
موج ہوائے کوئے یا نہ کچھ تو مرا خیال بھی

ڈنٹے لگے ہیں خواب مگر کس سے بولے

ڈنٹے لگے ہیں خواب مگر کس سے بولے
میں جانتی تھی، پال رہی ہوں سنبھلے!
بس یہ ہوا کہ اس نے تکلف سے بات کی
اور ہم نے روتے روتے "وہ پٹے بھگو لیے"
پکوں پہ کچی نیندوں کا رس پھیلتا ہو جب
ایسے میں آنکھ دھوپ کے رخ کیسے کھولے
تیری برہنہ پائی کے دکھ بانٹتے ہوئے
ہم نے خود اپنے پاؤں میں کانٹے چھپو لیے
میں تیرا نام لے کے تذبذب میں پڑ گئی
سب لوگ اپنے اپنے عزیزوں کو رو لیے!
"خوشبو کہیں نہ جائے" یہ اصرار ہے بہت
اور یہ بھی آرزو کہ ذرا زلف کھولے
تصویر جب نئی ہے، نیا کیوں بھی ہے
پھر ظفرتی میں رنگ پرانے نہ گھولے

پروین شاکر

زندگی سے نظر ملاؤ کبھی

زندگی سے نظر ملاؤ کبھی
بار کے بعد مسکراؤ کبھی
ترک الفت کے بعد امید وفا کبھی
ریت پر چل سکی ہے ناؤ کبھی
اب جہا کی صراحتیں بیکار کبھی
بات سے بچ سکا ہے گھلاؤ کبھی
شاخ سے مونچھیں چھنی کبھی! کہیں!
ہاتھ سے رک سکا ہے جہاؤ کبھی
اندھے ذہنوں سے سوچنے والو کبھی
حرف میں روشنی ملاؤ کبھی
پارٹیں کیا زمین کے دکھ بانٹیں!
آنسوؤں سے بجھاؤ کبھی
اپنے اچھین کی خبر رکھنا کبھی
سختیاں تم اگر جاؤ کبھی!

پروین شاکر



Shared by Nadeem Zafar

Recycling past and present- a perspective for us and our children/grandchildren
(courtesy Fawzia Pathan)

We were recycling long before it was called the 'green thing'.

When at a store checkout the young cashier suggested to the older woman that she should bring her own shopping bags in future because plastic bags weren't good for the environment.

The woman apologized and explained, "We didn't have this green thing back in my earlier days."

The cashier responded, "That's our problem today. Your generation did not care enough to save our environment for future generations."

She was right -- our generation didn't have the green thing in its day. Back then, we returned milk bottles, pop bottles and beer bottles to the shop. The shop sent them back to the plant to be washed and sterilized and refilled, so it could use the same bottles over and over. So they really were recycled. We refilled writing pens with ink instead of buying a new pen, and we replaced the razor blades in a razor instead of throwing away the whole razor just because the blade got blunt.

But we didn't have the green thing back in our day.

We walked up stairs, because we didn't have an escalator in every shop and office building. We walked to the shop and didn't climb into a 300-horsepower machine every time we had to go two streets.

But she was right. We didn't have the green thing in our day.

Back then, we washed the baby's nappies because we didn't have the throw-away kind. We dried clothes on a line, not in an energy gobbling machine burning up 2200watts -- wind and solar power really did dry our clothes back in our early days. Kids got hand-me-down clothes from their brothers or sisters, not always brand-new clothing. But that young lady is right. We didn't have the green thing back in our day.

Back then, we had one TV, or radio, in the house -- not a TV in every room. And the TV had a small screen the size of a handkerchief (remember them?), not a screen the size of the county of Yorkshire. In the kitchen, we blended and stirred by hand because we didn't have electric machines to do everything for us. When we

packaged a fragile item to send in the post, we used wadded up old newspapers to cushion it, not polystyrene or plastic bubble wrap. Back then, we didn't fire up an engine and burn petrol just to cut the lawn. We used a push mower that ran on human power. We exercised by working so we didn't need to go to a health club to run on treadmills that operate on electricity. But she's right. We didn't have the green thing back then.

We drank water from a fountain or a tap when we were thirsty instead of demanding a plastic bottle flown in from another country. We accepted that a lot of food was seasonal and didn't expect to have out of season products flown thousands of air miles around the world. We actually cooked food that didn't come out of a packet, tin or plastic wrapping and we could even wash our own vegetables and chop our own salad. But we didn't have the green thing back then.

Back then, people caught a train or a bus, and kids rode their bikes to school or walked instead of turning their mothers into a 24-hour taxi service. We had one electrical socket in a room, not an entire bank of sockets to power a dozen appliances. And we didn't need a computerized gadget to receive a signal beamed from satellites 2,000 miles out in space in order to find the nearest pizza place. But isn't it sad that the current generation laments how wasteful we oldies were just because we didn't have the green thing back then?

Please forward this on to another selfish old person who needs a lesson in conservation from a smart-ass young person. Remember: Don't make old people mad. We don't like being old in the first place.

The Bride of Nuristan

Izhar Khan, FRCP DOW 85

Inspired by the following news report on BBC July 7th 2008.

Afghan officials are investigating reports from a remote area of eastern Afghanistan that US warplanes bombed a wedding party this morning, killing more than 20 civilians including women and children.

The incident in Deh Bala, a mountainous district of Nangahar Province very close to the Pakistan border, is the second alleged episode of "collateral damage" involving American aircraft in three days. The governor of Deh Bala, Haji Amishah Gul, told the Times: "So far there are 27 people, including women and children, who have been buried. Another 10 have been wounded. The attack happened at 6.30AM. Just two of the dead are men, the rest are women and children. The bride is among the dead."

Whenever a Western innocent civilian is killed the media reports in great detail the name and other relevant information of the victim. The name then remains in our collective memories for a long time. Often annual commemorations are held to remember these victims. However, in Iraq and Afghanistan, civilian deaths are un-named and in the words of an American General in Iraq "we don't keep count of civilian deaths".

I dedicate the following poem to the countless un-named victims of wars of aggression in Iraq and Afghanistan.

The Bride of Nuristan

Nuristan, jewel of Afghanistan

Where eagles soar above the mountains peaks

Where crystal burns flow sparkling over rocks

And grand sapins* stand tall among the hills

This land which Alexander could not tame

Nor could the Mughal hoards subdue

Graveyard of the soldiers of Empire
The land where Russian soldiers fell in droves

She must have been like any other bride
Nervous, shy, excited, anxious
Did she have henna patterned on her hands?
Did she bid farewell to her father's house?

The bridal party left at crack of dawn
A battered truck, a van and some on foot
Twenty seven children, men and women
Oblivious to all the cares of life

Then came the liberators from the skies
As if from Dante's deepest darkest hell
Appeared an aerial dragon breathing fire
Bringing death and destruction in its wake

Then all is quiet and we see the bride again
Her hands dyed with blood instead of henna
Sleeps the bride of Nuristan forever
Do you know her name?

* conifers

TREATMENT OF MIGRAINE WITH STIMULATORS; A MOVE AWAY FROM MEDICATIONS

FAYYAZ AHMAD SHAIKH FRCP DOW 1985

Migraine affects 15% of the general population being more common in women. Around a third of migraine sufferers have focal neurological symptoms or aura before headache. Majority of migraine sufferers experience infrequent attacks (episodic migraine) that can be managed well with abortive treatments without need for preventive treatment. 2-5% of migraine sufferers have frequent migraines with headaches on more days than not (Chronic Migraine) that cause significant impact on the activities of daily living. Such headaches require both abortive and preventive treatments. The consumption of frequent abortive treatments may result in another form of headache due to analgesic intake (medication overuse headaches). The availability of painkillers over the counter and lack of strict control on prescription analgesic also contribute to the growing problem of analgesic overuse which now affects 1-2% of the general population.

A significant proportion of patients with migraine are not able to take medications due to co-morbidities e.g. those with asthma are not able to tolerate beta-blockers, one of the best migraine prophylaxes. Given the choice, half of the migraine sufferers do not like taking regular medications and prefer to have non-pharmaceutical options, if available. Research has shown that only a third of patients eligible for migraine prophylaxis are compliant of the prescribed medications.

Current treatment of migraine involves taking over the counter analgesics such as aspirin, ibuprofen, paracetamol and commonly prescribed medications such as NSAID, codeine based combinations and triptans. Among those used for prevention, beta-blockers, tricyclic antidepressants and anti-convulsants such as topiramate, sodium valproate and gabapentin are most commonly prescribed drugs. Recently Botulinum Toxin type A (Botox) has been licensed and approved for prophylaxis in patients with chronic migraine. Although it is better tolerated than some of the oral medicines, it entails a series of injections in head and neck that some patients find unpleasant.

Recently the headache research has focused on treating migraine headaches (abortive and preventive) with stimulation of either the central or peripheral nervous system through devices that are non-invasive and will obviate the need for pharmaceutical intervention. The term NEUROMODULATION is broadly used for such treatments. It means several classes of neurotransmitters regulating diverse population of neurons – hence a neuron controlling various neurons. This is different to direct synaptic transmission where a pre-synaptic neuron directly influences a post-synaptic neuron.

Neuromodulation in the invasive form is not a new technique. It has been used for decades in movement disorders, pain and spasticity. It can be achieved either through destructive procedure or through stimulation. Neurostimulation is now a well-established treatment for certain movement disorders for example bilateral stimulation of sub-thalamic nucleus abolishes all symptoms of Parkinson's disease and bilateral Globus Pallidus (GPi) stimulation for dystonia. Vagal Nerve Stimulation is an established treatment option in epilepsy and use of Baclofen Pump to relieve spasticity and pain in Multiple Sclerosis or other causes of intractable lower limb spasticity.

Neurostimulation is emerging as a new treatment paradigm for intractable headache disorders. Use of invasive Neuromodulation such as deep brain stimulation and occipital nerve stimulation through

implanted devices have been used for the last ten years in patients with intractable chronic migraine and chronic cluster headaches refractory to other forms of available treatment. These treatments are reserved for extremely intractable forms of the disorder as they are invasive and expensive, hence a need for more affordable and non-invasive forms of such devices.

A number of non-invasive Neuromodulation devices have been in clinical trials over the last three years that may change the way migraines will be treated in the future. Two of such devices are in clinical practice having received CE mark (similar to licensing for pharmaceutical agents) from the European Device Control authorities, although their use is currently through physicians with interest in headache disorders.

Spring TMS (Transcranial Magnetic Stimulation) is the first device with proven efficacy in aborting a migraine attack. The randomised controlled trial data was published by Lipton et al in Lancet 2010. This was particularly effective in those with aura before the migraine attack. It is well known that aura in migraine is due to a wave of depolarisation (spreading depression) that travels like a wave from its origin in the occipital cortex. The device delivers a low magnetic field to stop the depolarisation, hence aborting the migraine attack at the stage of aura and prevents the development of headache. It is also effective in those without aura and although unproven, it may work as preventive treatment with regular use. The device shown below involves its application over the back of the head with magnetic field generation through pressing a button that delivers only a click noise without any discomfort or pain felt by the patient.



The device is portable although as the technology would advance, it is likely that the size will come down as we have seen over the years with our mobile phones. For those who benefited from this treatment can now plan their schedule without worrying about cancelling their commitment due to a migraine attack.

Another device that has been awarded the CE mark and is being used in clinical practice both as abortive and preventive treatment is an external vagal nerve stimulator called GAMMACORE. With the onset of migraine symptom, one can stimulate their right vagus nerve through its application on the right side of the neck and adjusting the stimulation through a volume knob. The patient feels a mild vibration sense that is tolerable and safe. The stimulation is continued for 90 seconds and may terminate a migraine attack within 15 minutes with a view to re-stimulation if the attack continues. It is proposed that such applications three times a day may even prevent a migraine attack. The device shown below can be carried anywhere and used without any hassle.



GAMMACORE EXTERNAL VAGAL NERVE STIMULATOR

Both devices described above have a SIM card. The device is supplied free of charge by the manufacturer and the user only pays for the treatment through SIM card subscription that has a three month expiry. The current cost comes out to be around £ 150 per month irrespective of how many attacks are treated. Both devices are currently being appraised by the National Institute of Clinical Excellence (NICE) in the UK to decide whether NHS should fund this treatment.

The future of migraine treatment appears to be heading in the direction of non-pharmaceutical treatments. It is perceived that in ten years, many of such devices will come out in the market and the use of oral or injectable pharmaceutical treatments will be a thing of the past. As the technology will progress, the devices will get smaller and the cost will come down and a migraineur will feel in control of their condition by carrying the treatment with them like their mobile phone, when and where they travel without the need of any medication.

